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INTERVIEW OF MR. EARLE WITH THE WOUNDED CHIEF HONGHI AND HIS FRIENDS.

SOME ACCOUNT OF NEW ZEALAND.

DESCRIPTION OF NEW ZEALAND.

NEW ZEALAND is the name which has been given to a large and very remarkable group of islands in the south-western angle of the great Pacific Ocean. This group consists of one small and two larger islands, together with a number of little islets interspersed among them. They are situated between the 34th and 48th degrees of south latitude, and the 166th and 176th degrees of east longitude, extending through a distance of about 800 miles from north to south, and containing altogether about as much land as the whole of Great Britain. Their most striking feature is a great chain of mountains, which runs along their whole length, forming a kind of back-bone to the country. Among these mountains, many of which are of gigantic dimensions, reaching to a height of 14,000 feet, and covered with perpetual snow, great lakes are to be found, which act as reservoirs for the mountain torrents, and which, in their turn, pour out copious streams that wind downwards through the valleys, till they mingle with the waters of the distant ocean. The whole region may be said, like old Mount Ida, to abound in fountains, and contains every variety of watercourse, from the rill that sparkles on the mountain side, to the stately river and the noble estuary. This mountain range gives a hilly character to the whole country, not, however, to the exclusion of fine level plains and undulating downs, which produce an agreeable variety in the landscape. They also act a double part in fertilizing the land: first, by promoting the deposit of a rich soil which is washed down from their sides into the numerous valleys that branch from them in every direction; and secondly, by collecting the exhalations of the neighbouring seas, and sending them in due time to descend in fruitful showers over the whole island. The consequence of this is, that New Zealand presents at all times, and in every place, an aspect of verdure and brightness, which is scarcely to be met with elsewhere, and produces a most luxuriant growth of those trees and vegetables which are peculiar to its soil.

It will be observed from the latitude and longitude which we have given to it, that it occupies a position very near to our antipodes; it has, however, the advantage of being some hundreds of miles nearer to the equator, and is, therefore, in a milder portion of temperate zone than we are. Indeed, it may be stated on the unanimous authority of all the travellers who have been there, that the climate is most delightful, neither enervating by heat, or benumbing with cold, but equable, serene, and genial, inspiring health and cheerfulness.

Its most striking natural production is its timber, which rises to a majestic height, and in immense profusion, on hill, and plain, and mountain. Of these trees, the most remarkable is the cawdie, a sort of pine, which frequently rises to a height of upwards of one hundred feet, with a diameter of ten or twelve feet at the base, and beautifully round and tapering through its whole length upwards. There are also other trees in great variety, and possessing almost every various quality of wood, some being heavy, some light; some suitable for the masts of ships, others for the ribs and outer parts; others, again, for building houses, and others for furniture and domestic purposes. There are no fruit trees naturally growing upon the islands, but almost every variety of European fruit has been sown or planted there, and grows and bears luxuriantly.

Next to the trees, we notice the existence of two very remarkable vegetable productions, one which the English call fern, and which, indeed, appears to be of precisely the same character as the fern which grows wild on our own hill sides, but differs from it in contributing very materially to the nourishment of both man and beast; it also grows to a much larger size, and is distinguished by a greater number of varieties than our fern. The other vegetable production is the *phormium tenax*, or New Zealand flax, which, like the fern, covers millions of acres, and is calculated to be exceedingly useful for the ropes and sails of vessels, and all other purposes for which flax is used. There are not many indigenous vegetables which can be used for food, but the potato, and other European vegetables have been planted there, and flourish abundantly.

There is a still greater deficiency of native quadrupeds than of esculent vegetables; the only one that can be pointed out as certainly existing in the islands before the visits of European voyagers, being a species of small and beautiful lizard; rats, probably, arrived there with the first ships; dogs, goats, and pigs, are now very abundant, both in a wild and domesticated state, over the whole country, and sheep, oxen, and horses, thrive well where they are attended to. In comparison with the abundance of other vegetable productions, such as fern and flax, very little grass is to be found there,—a remarkable circumstance, when considered with reference to the entire absence of native graminivorous animals; but we are told that where the fern is burnt away a very good grass springs up in its place.

The want of native quadrupeds is in some degree made up for by the immense quantities of fish which abound in the neighbouring seas, most of which are excellent food, but of kinds quite unknown in Europe; and by the equally abundant varieties of the feathered race which warble among the wild woodlands of the country. In this particular, as well as in the great mountain chain which traverses the islands, it offers a striking contrast to the British possessions in North America, where there are no hills of any magnitude, and where the birds, though possessed of beautiful plumage, have no powers of voice. Among these birds there are not many that belong to species common among ourselves,—parrots, wild-ducks, and pigeons, being the only kind with which we are much acquainted.

The lofty mountain range to which we have referred, has remained up to the present moment towering in distant majesty beyond the range of the traveller's investigation, but in all probability contains great mineral treasures; it is certain that quantities of iron ore have been washed down by the rivers, and there is no doubt that coal exists in different places, but the principal geological characteristics of the country still remain to be discovered; the shores of the islands are, for the most part, of an iron-bound character, and are indented throughout their whole circuit, by a succession of, perhaps, the finest harbours in the world. Many of these harbours, it has been observed, have a bold rocky headland on one side of their entrance, and sandhills on the other.

HISTORY.

THE whole of that portion of the world of which New Zealand forms a part, was, till nearly the last century, completely shut out from the knowledge of civilized man. It was supposed, indeed, that there was somewhere a great southern continent, and to this imaginary place they gave the name of *Terra Australis Incognita*, but what or where it was they could not tell.

It was not till the 13th of December, 1642, that Abel Jansen Tasman, a Dutch navigator, sailing on a voyage of discovery, approached New Zealand. He did not, however, effect a landing upon the island, in consequence of an attack upon him by the natives, in the first place where he came to an anchor, and to which he gave the name of *Murderers' Bay*; leaving the country under the persuasion that it was a part of the unknown south continent.

After his departure, it remained unvisited till the time of Captain Cook, who anchored there on the 5th of October, 1769, and at the expense of some native blood, made a first acquaintance with the people, discovered that the country was composed of islands, and surveyed and described the whole coast with surprising accuracy. It is a singular circumstance that on the 17th of December, in the same year, while Cook was still upon the coast, M. de Surville, a French navigator, anchored off New Zealand, while in search of an island said to have been some time before discovered by the English, abounding in the precious metals, and every other description of wealth. He landed, and was received by the natives in a very hospitable manner, but cruelly requited their kindness, by carrying off the chief who had most befriended him, and burning his village. This was to avenge the loss of a small boat, which he imagined had been stolen by the natives. On the 15th of November, 1769, Captain Cook took formal possession of the northern island; and on the 30th of January, 1770

of the southern, in the name, and for the use of, his Britannic Majesty, King George the Third.

The next visit that was made to these islands, was that of the French navigator, M. Marion du Fresne, who landed in the Bay of Islands on the 11th of May, 1773. This visit was attended with the most disastrous consequences, as it ended in the murder of Marion, and a great number of his crew and officers, apparently without any cause, after they had associated with the natives with the utmost confidence and familiarity for more than a month. Their deaths were avenged by a terrible slaughter of the natives, who suffered themselves to be mowed down, without the power of moving, by the musketry of the survivors. Crozet, who succeeded Marion in the command of the expedition, left New Zealand on the 14th of July, having first taken possession of the north isle in the name of his master, and given it the name of France Australe.

In the year 1773, Captain Cook was again in New Zealand on his second voyage, and visited Dusky Bay on the southern extremity of the great island, and Ship Cove in Cook's Strait, on its northern extremity, accompanied by Captain Furneaux in the *Adventure*. The ships were separated by bad weather, and did not meet again upon the coast. During their separation, Captain Furneaux lost a boat's crew of excellent seamen, who were destroyed by a party of natives, headed by a chief named Kahoorā, whether in cold blood, or in consequence of a quarrel, cannot be known; but it is very remarkable that in 1777, when Cook again returned to the island, Kahoorā visited him with the greatest confidence, although it was publicly known that he had promoted the destruction of Captain Furneaux's men, and Cook was earnestly solicited by other natives, to take vengeance on him as their murderer.

For twenty years after this period, there does not seem to have been any intercourse with New Zealand on the part of Europeans; but in the year 1793, it was again renewed, in consequence of the establishment of a British colony at Botany Bay, in New South Wales, distant about a fortnight's sail to the westward of New Zealand. The government of New South Wales having attempted to form a settlement on a small uninhabited spot called Norfolk Island, two or three days' sail to the north-west of New Zealand, became anxious to get possession of some of the natives of New Zealand, in order that they might learn from them how they dressed the flax of their country,—a production which was also found to grow in great abundance on Norfolk Island. A vessel was accordingly despatched there, and two New Zealanders, Hoodoo and Toogee, were induced to come on board. While they remained in the cabin, "blinded," to use their own expression, by all the curious things they saw, the ship set sail, and in a short time carried them to Norfolk Island. There, notwithstanding the lawlessness of their capture, they were treated with great kindness by the governor, Captain King, and when made to understand that, what they were wanted for was to teach and not to labour, they willingly gave all the information they could on the subject of flax dressing. This turned out to be very little. The operation was among them the peculiar province of women; and as Hoodoo was a warrior, and Toogee a priest, they gave the governor to understand that the dressing of flax never made any part of their studies. They were, however, very communicative about the geography and political divisions of their country. One of them was able to draw on the floor of a room with chalk, a kind of map of the northern island of New Zealand, which he afterwards transferred to paper, and which was found to bear a great resemblance to Captain Cook's delineation.

These interesting persons remained for several months at Norfolk Island; but on the 12th of November, 1793, were brought by Captain King in sight of their native shores. They were soon surrounded by their countrymen, among whom Toogee recognised, to his great joy, a female relation of his mother's, from whom he learned that his family were in good health, but greatly distressed at his apparent loss. It was remarked that though there were upwards of a hundred New Zealanders on board and alongside, Toogee confined his caresses and conversation to his mother's relation, and one or two chiefs who were distinguished by the marks on their faces, and by the respectful behaviour which was shown them by the working men, who paddled the canoes. Want of wind prevented the vessel from taking the young men to their own part of the country; but Kotokokie, the chief of the district near which they lay, having promised to convey them there,

they left the ship, and placed themselves under his protection, Toogee having rebutted Captain King's suspicions that it might be a plan of Kotokokie's, for getting them and their effects into his power, by the generous assertion that "a chief never deceives."

About the beginning of the present century, New Zealand was again brought into connexion with England, by the whale-fishery which was carried on upon its coasts. This led to amicable intercourse with the inhabitants, and it was represented to the governor of New South Wales, that by kind treatment they might be rendered very friendly and serviceable to the English. The government were happy to promote this object by sending them over cattle, and whatever else was likely to bring about their civilization, and give them a taste for the conveniences and enjoyments of cultivated life. At last, a very powerful chief of the name of Tippahee, who resided near the Bay of Islands, and had shown his sagacity by promoting an extensive cultivation of the potato throughout his district, expressed a desire to be taken with his five sons to see Port Jackson, the head-quarters of the government of New South Wales. His request was complied with, and while he remained there, he examined with the most inquisitive attention whatever was most worthy of notice. Being taken one day to see a rope-walk, and shown the method of making small twine, some of which was made before him, and the process explained, he was so affected by contrasting our superior skill with the ignorance of his own countrymen, that he burst into tears, and exclaimed "New Zealand no good." While at Port Jackson, Tippahee had an opportunity of witnessing the extremes of civilized and savage life, the one presented to him in the English, the other in the naked race which inhabited the country, and had for so many years disregarded the advantages of civilization. They, in their turn, formed some extravagant notion of the stranger, and dreaded to approach him. After exciting great respect in New South Wales by his sensible inquiries on all subjects, his shrewd and just remarks on the laws and police of the colony, and his desire for the blessings of civilization, he returned to his country.

Tippahee was not the only New Zealander who, about this time, was animated by the desire of observing civilized society, and introducing civilization into his own country. In the year 1805, his young relative, Duaterra, placed himself on board the ship *Argo*, which had come in the pursuit of whales to the coast of New Zealand, and in order to gratify his desire to see a country of which he had heard so much, went in her, as a common sailor, to New South Wales, and served on board her for twelve months. At the end of that time, he was discharged at Sydney Cove, and though he received no reward for his year's services, immediately embarked in another vessel that was proceeding to the whale-fishery off New Zealand, and served in her for six months more. After this, he remained for six months at home, but the *Santa Anna* whaler, having anchored in the Bay of Islands, on her way to Bounty Island, to procure seal-skins, Duaterra once more determined to try his fortune on the seas, and accompanied her to her destination. He was there put on shore with thirteen other persons to kill seals; and while the *Santa Anna* returned to New Zealand and Norfolk Island, for supplies, succeeded with his companions in capturing 8000 of these animals. The *Santa Anna* was detained for many months; and these poor men were left with very few provisions, and no water but what descended on them from the clouds, so that their sufferings and privations were of the severest kind, and three of them fell victims to their hardships. But as soon as she returned, and had taken in the seal-skins, Duaterra forgot all his miseries in the prospect for which he had consented to undergo them, namely, that he might visit England, and see King George.

In the month of July, 1809, Duaterra was in the Thames. But the generous feelings of the devoted young patriot were so rudely trampled on by the sordid spirits in whom he had confided, that instead of succeeding in his wishes, he was scarcely permitted to go on shore, and never spent a night out of the ship. After remaining a fortnight in the river, he was discharged from the *Santa Anna*, was sent tattered, unhappy, and dangerously ill, on board a convict ship, which was about to proceed to New South Wales, and as a discharge in full for all his services, was promised two muskets when he should arrive at Port Jackson.

It happened that the Rev. S. Marsden, senior chaplain of the British Colony at New South Wales, was in London

at the same time, and had been endeavouring to effect by a more deliberate plan, the same object which was pursued with a kind of wild instinct by Duaterra: namely, the civilization of New Zealand. He had made a proposal to the Church Missionary Society, to establish a mission in that country; and being now about to proceed on his way there with two missionary settlers, was ordered by Government to return to New South Wales by the ship *Ann*, and joined her at Spithead. This was the same vessel in which Duaterra had embarked, and when Mr. Marsden came on board, he was below, confined to his berth by sickness. When Mr. Marsden first saw him, he was on the fore-castle, wrapped up in an old great coat, very sick and weak, had a very violent cough, and was spitting blood. His mind was very much dejected, and he appeared as if a few days would terminate his existence. The kindness he now experienced, however, gradually restored him to health; and by the time the vessel arrived at Rio de Janeiro, he was able to do his duty as a seaman, in which capacity he was considered equal to most of the men on board. They arrived at Port Jackson in February, 1810.

In the mean time, a very distressing event had occurred at New Zealand. The circumstance to which we refer is well known as the Massacre of the Boyd; and was occasioned by the pride and vengeful treachery of a young chief who had come over in that vessel from Port Jackson, with three or four of his countrymen, and who had felt himself insulted by the captain, in being made to work, and being flogged at the gangway. Nearly seventy English were butchered on this dreadful occasion, and the ship was afterwards accidentally blown up by the natives, who thus perished, themselves, in great numbers. Nor did the loss of life end here. Tippahee, whom we have already mentioned, happened to come to where the vessel lay in the midst of the slaughter, but though he did all he could to prevent it, he was afterwards punished as one of the guilty party, by the total destruction of all his tribe by some English captains. These disastrous events gave a sudden check to the efforts which were in contemplation for the improvement of the New Zealanders; the scheme which had been suggested to the Church Missionary Society was left unexecuted, and a dark cloud hung over the prospects of the country.

It had been the endeavour of Mr. Marsden, whose return to Port Jackson we have recently mentioned, to collect about him at Parramatta the young New Zealand chiefs who occasionally came over to the country, to give them an insight into civilized life, and to instruct them in such arts as they were capable of acquiring. Hither he was accompanied by Duaterra, who continued with him, and applied himself to agriculture for about ten months, but at the end of that time availed himself of an opportunity to return to his own country with three other New Zealanders, one of whom was a son of Tippahee's and a relation of his own. The captain of the vessel in which they embarked, had agreed to take them to the Bay of Islands, on condition of receiving their assistance during a whaling cruise which he proposed to make about the coast of New Zealand. But after they had served him for about six months, and were just ready to disembark, being now within two miles of the beloved birth-place which Duaterra had so long and so patiently desired to revisit, they were carried off in search of another whale. Tantalized with a reiteration of false promises, and having rendered the captain such services as would have entitled them to a share of oil, worth 100*l.* each, had they returned to England, Duaterra and two of his companions were left destitute of everything on Norfolk Island, and Tippahee's son forcibly carried off to England. The vessel which had been the scene of this iniquity was soon taken by the Americans, after a severe contest, in which the master was mortally wounded and the chief-mate killed. Duaterra was found on Norfolk Island by a friendly captain, and once more restored to Mr. Marsden, to whom he feelingly related all the troubles he had undergone. He again remained with him for some time, and again confided himself to the promises of an Englishman, furnished, as he had been before, with a quantity of seed wheat and various implements of agriculture. This time he was not disappointed, but after another five months' cruise was landed on his own shores, to the inexpressible joy of himself and his friends.

Duaterra now zealously devoted himself to the application of that knowledge which he had acquired; and his first business was to teach his countrymen the nature and value of wheat, and to promote its cultivation. The chiefs

received and planted the seeds which he gave them, but with very little expectation that it could ever by any process be converted into biscuit, a substance with which they had been made familiar on board the English vessels. They soon became impatient for the produce, whatever it might be, supposing it like the produce of other vegetables with which they were acquainted, to grow about the roots. They tore up the stalks, and finding nothing, cast them into the fire with much contempt for Duaterra.

The only one who looked forward with any confidence to receive the fruits of his labour was Honghi, the uncle of Duaterra, a chief of large possessions and great power, and celebrated and dreaded as the fiercest and most successful of warriors, but who, though ferocious in battle, was at other times all gentleness, and not more distinguished by his mild manners and kindly affections, than by a natural taste and ingenuity in such arts as he was acquainted with.

In due time their hopes were realized; but although the grain was produced, there was no means of overcoming the prejudices of the other chiefs by converting it into bread. They tried to grind some in a pepper-mill, which was borrowed from the captain of a whaling vessel; but, not succeeding, Duaterra had recourse to his old and faithful friend, Mr. Marsden, to whom he sent word what he had done, with a request that he would send him a mill, and some more implements of agriculture.

It was now thought high time to put in execution the benevolent design which was conceived by Mr. Marsden six years before. A small vessel was accordingly purchased on behalf of the Church Missionary Society, and was sent with the two missionary settlers, Messrs. Hall and Kendall, to the Bay of Islands*. They took with them a steel mill, and other articles which would be useful to Duaterra, and conveyed a message from Mr. Marsden, inviting him to come over with some other chiefs, and pay a visit to Port Jackson. It would be hard to describe the joy and excitement which were occasioned by this present and communication. It was a memorable day for New Zealand, when Duaterra, surrounded by his admiring countrymen, first ground his wheat, and made a cake of the flour which had been produced on his own country's soil, and distributed to his guests bread which his own hands had sown, and ground, and kneaded. So anxious was he to prosecute his interesting labours, that he at first declined the invitation to Port Jackson, wishing to remain for two years more, and attend to the cultivation of wheat in his own country. But Honghi was anxious to accept the invitation, and Duaterra was prevailed upon to go with him.

In 1814, after a short visit to Port Jackson, Honghi and Duaterra returned with Mr. Marsden and his friend, Mr. Nicholas, to whom we are indebted for much of our information, of the Bay of Islands, where the first station of the Church Missionary Society was then established, and Duaterra looked forward with triumph and joy to the future prospects of his country. "I have now," said he, "introduced the cultivation of wheat into New Zealand; New Zealand will become a great country in two years more; I shall be able to export wheat to Port Jackson in exchange for hoes, axes, spades, tea, and sugar." Under this impression he made arrangements with his people for a very extensive cultivation, and formed his plan for building a new town, with regular streets after the European mode, on a beautiful situation which commanded a view of the harbour and adjacent country; the situation for the church was fixed upon, and the streets were all to have been marked out before Mr. Marsden sailed for Port Jackson. But at the very time when these arrangements were to have been executed, Duaterra was stretched upon his dying bed. He was struck by a disease and carried off in four days, after an eventful and patriotic life, at the early age of twenty-eight years.

Subsequently to this period, New Zealand may be said to have been under the superintendence of the Missionary Societies of England, who have received much positive assistance from the various chiefs of their neighbourhood, while it was only to be expected that their progress would be greatly impeded by their wild and warlike character. Honghi, the friend of Duaterra, continued as long as he lived the faithful friend of the Missionaries. Like

* A large Panoramic View of this beautiful and interesting district, from the drawings of Mr. Earle, made on the spot, has been painted, for the purpose of being exhibited at the Great Room in Leicester-square, London. To Mr. Earle, also, we are indebted for the drawings from which two of the illustrations of the present number are engraved.

Duvern, he made a voyage to England, but unlike him, was received with honour by the king, and enriched with presents, which to him were of the highest value. He returned to New Zealand with his warlike spirit rather developed than repressed; and although his disposition towards the Missionaries was of the friendliest kind, the wars in which he engaged were such as to fill their hearts with the bitterest sorrow, and spread terror and devastation through their settlements. An attack which he made upon the people of Wangaroa, in 1826, occasioned the destruction of the Wesleyan Mission in that place, and his own death about fifteen months afterwards, from the effects of a wound which he received there. But it is stated that nothing would ever provoke him to take the life of an Englishman, and that his last moments were employed in requesting his survivors to treat the Missionaries well, and on no account to cause them to leave the island; nor does it appear that since the first establishment of the Missions, a single Englishman has been murdered by a New Zealander.

The same cannot be said on the part of Europeans. So flagrant were the atrocities which they committed, that in the same year in which the Church Mission was established in New Zealand, a society was formed in New South Wales, with the governor at its head, for the express purpose of protecting them against the barbarous conduct of the crews and commanders of European vessels. But this society was of so little avail, that it is stated by one of the Missionaries, that within the first two or three years after their establishment at the Bay of Islands, not less than a hundred, at least, of the natives had been murdered by Europeans in their immediate neighbourhood; and this course has continued almost without intermission, in various parts of the island, till the present time. In the year 1832, in order to stop these proceedings, and to watch over the commercial interests of the British, Mr. James Busby was appointed by the British Government to reside as consular agent in the northern island; and though it is obvious that the presence of one gentleman, in one particular spot, can have but little effect in repressing outrage and wrong over a savage territory as large as Great Britain, his authority has been of use on several occasions; and further measures are now in contemplation for effecting these desirable objects.

INHABITANTS OF NEW ZEALAND.

THE inhabitants of these islands evidently belong to the same family as all the other islanders of the Pacific Ocean, and bear a sufficiently strong resemblance to the Malay inhabitants of the Indian Archipelago to prove that they proceeded in that direction from the birth-place of mankind, in Asia. Their forefathers, it is not improbable, were among the first wanderers of the human race, and might be prompted to trust themselves upon the ocean, while the story of the flood was still familiar to their minds. The account which we have of their traditions, strikingly reminds us of the Scriptural narrative; they believe, we are told, that the first man was made by three gods, that the first woman was formed of one of the ribs of a man, and that her name was Hevee, they have also traditions about the flood, and the escape of one family only in a canoe. The dove, likewise, is represented by them as instrumental in raising New Zealand from the bottom of the sea; and it is very singular, that they baptize and name their children on the eighth day.

Their belief in a Supreme Being is, in many respects, accurate; they conceive of Him as a powerful invisible Spirit, and call him Atua. They also believe in the existence of an evil spirit, whom they call Wiro, and to whom they give the same attributes as are assigned in the Scriptures to the enemy of man. With all this there are mixed up superstitions of a very gross and ridiculous kind, and dispositions the most awfully at variance with true religion; fully proving that, when once the human heart has separated itself from the influence of divine truth, it runs by its own movement into every species of wickedness and perversion. At the same time, they have qualities of a very superior kind, and which place them in the very first rank of uncivilized nations; they possess the tenderest affections, and have a strong sense of honour when once they hold themselves engaged.

A peculiar superstition which they call Taboo, while it subjects them to many inconveniences, has been found of great use in dealing with them; it is a superstition by which, on particular occasions, they invest persons or things with a

kind of ceremonial sacredness. The tabooed person has to separate himself much in the same way as those who, under the Mosaic law, were tainted with ceremonial uncleanness; and the tabooed thing, whether it be a heap of provisions, a sacred burial-place, an article of domestic use, or a tract of country, is inviolably defended against even the touch of a New Zealander.

Their food is very simple, consisting chiefly of vegetables and fish; they had no flesh meat, or fermented drink till they became acquainted with the English, and even now they only use pork on occasions of festivity, and naturally dislike intoxicating liquors; indeed, they drink very sparingly of any liquid. This simple diet, their freedom from care and laborious occupation, the easy exercise which they are constantly taking in the open air, and the natural salubrity of their climate, keep their bodies in admirable condition, as is often proved by the rapidity with which their most severe and dangerous wounds may be observed to heal. Their personal appearance is for the most part very fine; both men and women are tall and well made, and some are very handsome, but their faces are disfigured by tattooing; their general colour is a light brown. They have a great many different articles of dress, all made of the flax of their country, and suited to different seasons of the year and states of the weather. The outer garment which they use in cold and wet weather is very warm, and completely impervious to the rain, which it is made to throw off like the eaves of a thatched house.

Their most striking social characteristic is the institution of chieftainship. They may be said to have as many as five different gradations of society; the superior and inferior chief, the rangatira or gentleman, the common people, and the slaves. But although the upper classes have a consciousness of superiority, and a feeling of honour which distinguishes them from the lower, and possess many privileges, and often treat their inferiors with great barbarity, there are no invidious distinctions to mar the freedom of the social intercourse which all classes carry on with one another.

When not at war, they are engaged in the cultivation of their vegetables, or collecting them in at harvest, or in fishing, or constructing implements of war or agriculture, or in making distant excursions by land or water, or in the various festivities and amusements with which the tribes occasionally entertain one another. Many of them possess great humour and liveliness of disposition, and they will sit for hours together in the most animated conversation. A curse is the most unpardonable injury that one person among them can inflict upon another; and a sense of disgrace is so insupportable that they often relieve themselves of it by suicide. Such is the force of their affections that, when they meet after a long separation, their feelings burst out into an expression of the most agonized distress; they join their noses together, the mode of salutation in the country, and remain in that posture sobbing and shedding tears abundantly for half an hour; the same takes place, as might be supposed, previously to any separation; the women cry and gash themselves with sharp shells, till the blood runs profusely over their whole persons. A more striking or terrible exhibition can hardly be witnessed than one of their war-dances. The sounds of scorn and hatred which they utter, the ferocious expression of their countenance, and the violent motions of their whole frames, are all intended to inspire terror into their enemies, and to work themselves up into the proper state of hostile energy.

They live in little villages scattered thinly over that portion of the country which borders on the sea, the interior not being inhabited. These villages are often on the top of a mountain or jutting promontory, and within a species of rude fortification which they call a Pah. Causes of war are perpetually occurring between the different tribes, and when war once begins, it passes from tribe to tribe till the whole nation is in an uproar; and as every chief is bound by a superstitious sense of obligation to exact payment in kind for the relations whom he has lost in battle, it does not appear how a feud once begun is ever to terminate. Happily, however, they have among them an officer bearing the venerable character of a herald, or peace-maker, and his mediation is often employed to bring about an amnesty. Our picture of this people would be incomplete if we did not refer to their practice of cannibalism: the usual objects of this unnatural appetite are enemies slain in battle, but on a very slight pretence they will kill and devour their own slaves. Their chiefs, also, have several wives, a practice highly detrimental to the happiness of the country, and which often leads to jealousy, child murder, and suicide.

INTERCOURSE WITH IMPROVING SOCIETY.

A BRIGHTER prospect opens upon our view when we consider the New Zealanders under the influence of a civilizing process. They are not only susceptible, but exceedingly desirous of improvement; they possess a curiosity, an ambition, and a power of observation and imitation, which renders them admirable learners; and, as we have seen, they will go through great difficulties and expose themselves to great dangers, in order to effect the object which they have at heart. When among civilized people, either at Port Jackson or in England, they have accommodated themselves with wonderful facility to all their habits, and excite surprise by the propriety and even gentlemanliness of their manners; and in their own country, wherever they have the power, they are adopting the English dress, and the manners and habits of our country. It is a pleasing fact, and one which speaks volumes, that nothing meets with a more ready sale at the Missionary stations than a cargo of soap and English blacking; they enter largely into commercial transactions in the sale of flax, timber, potatoes, and pork, with the ships which visit their coasts, and such is their credit, that some of them have been trusted with £1500 worth of goods. Notwithstanding the restlessness of their disposition, they can labour very diligently and effectively where they have a sufficient object in view, and civilized man has already seen a New Zealander urging the plough, and guiding a vessel through the trackless waters; it is their greatest wish to have civilized people dwelling among them, and, above all others, they prefer the English. Their chief wish is to have Missionaries, because Missionaries are, according to the African's definition, gentlemen, namely, such as speak good words and do good actions; but rather than have no English residents among them, they would consent to have bad ones. In their intercourse with civilized man we observe in them a feeling of equality without independence, a disposition to value and respect him for the advantages which he enjoys, without being depressed with the sense of their own inferiority.

At the Missionary stations their moral character has experienced a wonderful improvement. As a people they have become honest, and their observance of the Sabbath, and propriety of demeanour at public worship are quite exemplary. They are not only delighted to receive Christian instruction themselves, but most anxious to communicate it to others, and such is the influence of the Missionaries among them, that they have even succeeded in preventing hostilities between two rival tribes. The most pressing requests are made by the different tribes to have Missionaries established among them, and they give as their reason, that it is the only way in which they can be brought to enjoy the benefits of peace and good order; and when the Missionaries pay occasional visits to the distant villages, they receive every assistance on their journey from the natives who are so anxious to receive them.

On some the effects of the preaching of the Gospel have been most decidedly evinced in the striking change which has taken place in their character, in their veracity, their honesty, the subjugation of their temper, the tenderness of their conscience, and their anxiety for the spiritual welfare of others. Before the arrival of the Missionaries they had no written language. Many of them have now learnt to read and write, and are masters of the first rules of arithmetic; and several portions of the Bible and the liturgy have been translated into their language.

The Church Missionary Society has at present twelve stations on the eastern side of the North Island; they employ seventy-four teachers, of whom eight are clergymen, and twenty-three native or country-born male catechists; they have the personal superintendence of 1555 individuals, either as communicants or in their schools. The Wesleyan Missionary Society has four stations on the western side of the North Island, employs twenty-one teachers, of whom five are Missionaries, and sixteen natives; they have the personal superintendence of 520 individuals.

AN ACCOUNT OF NAYTI.

In illustration of the effects produced on the New Zealanders by civilized society, we might collect most interesting accounts of the displays of character and intellectual development in such as have for a time wholly separated themselves from their countrymen, and plunged into the social circles of Great Britain. We could speak of the

piety of Mowhei, the martial enthusiasm of Honghi, and the dauntless courage and touching affections of Tepahi, we shall, however, confine ourselves to an account of one now resident in England, whose portrait accompanies this paper.

Nayti is the younger son of Mahurenga Nayti, cousin-german of Raupero, chief of the powerful tribe of Kawia, who possess an extensive territory on both of the main islands of the New Zealand group. He is about twenty-five years old. Like his kinsman Tepahi, who visited England in 1826, his only object in coming to Europe was, as he says, to "look at new countries and see new things." He arrived at Havre de Grace in the month of May last, attended by Te-aki, a youth of about nineteen, who fell ill during the voyage, and has remained so ever since. They were brought to England by the New Zealand Association, in the beginning of July, 1837.

When first brought to the rooms of the Association, Nayti was a complete savage; unshorn, very dirty, stupified with astonishment, unable to express himself, or to comprehend what was said to him, and altogether a pitiable object. Within five months he became far more civilized than very many Englishmen; more cleanly, obliging, and intelligent; with more respect for himself and others; and with elevated views as to the improvement of his country, such as really deserve the name of patriotism. It is true that he has had peculiar opportunities of benefiting by his stay in England, having resided with a family who received him as a friend, and who have spared no pains to cultivate his excellent natural understanding. His progress has amply repaid their attention to him. He once hated the Missionaries, (having been taught to do so by some English ruffians at New Zealand,) but he now, entirely of his own accord, goes to church alone; and though it is not pretended that he is yet a Christian, he thoroughly appreciates the utility of missionary labours in his country. During five months he has never offended any one by word or deed; nor, except from ignorance of our customs, has he ever given occasion for correcting his behaviour. His friends do not recollect a single case in which it has been necessary to speak to him more than once on any point of language or manners. He attends meetings of scientific societies; and gives valuable information on subjects relating to natural history. He has formed a numerous acquaintance, and gained the friendship of several families. He is often invited to dine with strangers, when his modesty, self-possession, and never-failing but seemingly unstudied politeness, gain general admiration. He is devotedly attached to his country, and has been seen to shed tears upon occasions when the improvement of New Zealand formed a topic of animated conversation. The wonders of England, and the kindness with which he has been treated by every body, seem to have made a deep impression on him; and he now speaks with aversion of those lawless British settlers in New Zealand, whom he once admired as the highest order of human beings. The subject that he best likes to talk about, is the changes that would occur in the part of the country belonging to his own tribe, if an orderly British colony were planted there. There has been no check as yet to his progress in knowledge; and all who have had opportunities of observing that progress, are surprised at its rapidity. If he may be taken as a fair sample of the moral and intellectual qualities of his countrymen, no doubt can be entertained of their capacity for perfect civilization.

INTERCOURSE WITH DEPRAVED SOCIETY.

BUT the intercourse of the English with the New Zealanders has its darker as well as its brighter aspect. We have seen a good deal of the barbarous and unjust conduct of civilized people towards these islanders, in the slight sketch of their history which precedes. But still greater, because more permanent evils are inflicted upon them by those who visit and dwell among them, with no other object than selfish avarice, and the unrestrained indulgence of lawless and vicious habits. Numbers of such persons are to be found among the crews of the whaling vessels which visit their coasts; nor are their masters altogether exempt from the same criminality. Some of these men are so bad, that they escape or are driven from the vessels on board which they serve, and are let loose upon the island to carry guilt and contamination wherever they go. Convicts, too, who escape from the penal settlements in New Holland, go and settle there. Grog shops are set up, and the same

species of low licentiousness is carried on as in the back streets of our great seaports, and everything is done to thwart the efforts of the Missionaries, and to debase the native inhabitants.

Where such characters exist in a place like New Zealand, incalculable mischief is likely to be produced. There being no law to restrain, and no power to coerce them, and a people without any religious principle or prudential morality to act upon, it is only reasonable to suppose, that the progress of vice under their influence, will be more rapid than the progress of true religion and virtue under the influence of the Missionaries; and that if something is not done to restrain them, and neutralize the mischief they are doing, the present system of misguided colonization will end, as misguided colonization has always done, in the degradation and extinction of the native tribes.

SYSTEMATIC COLONIZATION OF NEW ZEALAND.

NEW ZEALAND offers so many inducements to settle there, that were it not for the warlike character of its inhabitants, it would long before this have been colonized by some European power. It is now apparent that their warlike character is not accompanied by hostility against the English, and that they are highly susceptible of the benefits of civilization. The consequence has been, that a species of irregular colonization has been going on there for some years, and is now rapidly proceeding. Attempts have also been made to effect a more systematic settlement within its shores. On one occasion, a French adventurer conceived the romantic idea of making himself the sovereign of the islands, and about twelve years ago a company of English gentlemen purchased large tracts of country from some New Zealand chiefs, for the purpose of laying the foundation of a British colony. None of these plans have succeeded, and New Zealand is still under the various irregular influences of native violence, missionary instruction, and European outrages and demoralization.

A proposal for the systematic colonization of New Zealand, under the auspices of a Society called the "New Zealand Association," is now before the public. The principle on which they propose to proceed is, that the crown of England should purchase land from the natives, and convert it into British territory, to be governed by British law, making, however, such exceptional laws in favour of the natives, as will protect them from the consequences of their own ignorance, and tend to their moral and social elevation. It is also proposed to exert the utmost rigour of British law over all lawless British subjects, wherever they may be found upon the islands. While the Colonial Government would support the ministers of the different religious denominations of which the settlement may be composed, they would secure for the islands a complete and efficient church establishment, according to the doctrine and discipline of the Church of England, and under the superintendence of a bishop; and the Association hope to obtain an Act of Parliament to enable them to carry their purposes into execution.

Should they succeed in this object, their plans will no doubt come more fully before the public, and various expedients will be used for collecting such a set of colonists, of all classes, as will best promote their own mutual happiness and prosperity, the repression of European misconduct, and the security and elevation of the native tribes. There can be no question, that the success or failure of such a colony will depend on the characters of which it is composed, the principles by which they are guided, and the wisdom with which their principles are applied. Much will be expected from the influence of a bishop and church establishment in the colony: much also would depend on the exceptional laws, for the benefit of the natives.

It is certainly time that something should be done, of a character quite different from anything that has been done already, to check the progress of destruction, and to introduce a principle of reanimation among the savage nations of the world. There is no topic of real history which is so calculated to seize the imagination, as the picture of those races which still continue to retain about them all the romance and mystery of the aboriginal state; and no object more worthy of our exertions, than to atone for the cruel injustice and oppression which these races have sustained at the hand of civilized man. From the discovery of America to the present time, the uncivilized races of the world have been undergoing a regular process of depopulation. The beautiful West Indian islands, which were once tenanted

by a courageous and warlike race, have been wholly despoiled of their native inhabitants, and are now the scene of a cooler and more systematic species of oppression, exercised on another race brought over to them for slavery from the shores of Africa. Till a few years back, it was thought an act of merit to kill a savage; and this opinion has been acted on without a doubt of its justice in Newfoundland, in Africa, and in New Holland; in Newfoundland, as in the Caribbean Islands, the native race has become extinct. In every part of the world where natives have come in contact with Europeans, they have appeared to melt away before the violent action of civilized man: their spirits have been broken, their morals vitiated, their feelings insulted; they have been devoured by European diseases; they have been enslaved, recklessly murdered, cheated, and deprived of the means of subsistence.

The cause of all this is quickly told; it is because civilized man has been actuated in his intercourse with his savage brother, by a blind, headlong desire for present gratification, and future gain: he has been willing to treat the savage as his equal, wherever by such a course he was likely to benefit himself, and as a wild beast, wherever such a fiction was more to his advantage or his taste. One reason for this is the naturally wild and lawless character of those who have gone among them. The spirits which animate mankind to encounter the perilous excitement of foreign adventure, are not generally of that mild and thoughtful disposition which would make allowances for the peculiar circumstances of the savage, or impose restrictions on their own cupidity, which there was no law to enforce.

Still there must be intercourse between the savage and the civilized. We cannot surround the savage nations of the earth with a wall, and say to his civilized brother, Thus far shalt thou go, and no further. And it is very questionable whether we ought to do so if we could. For we cannot suppose that while the fairest portions of the earth are little better than a wilderness, inhabited by thinly-scattered races who know nothing of the hidden resources of their soil, we are fulfilling the intention of that Being who commands us to replenish the earth, and subdue it. "The Lord that created the heavens, God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited."

Since, then, we must have intercourse of some kind with uncivilized nations, we ought to examine, with the most thoughtful and impartial consideration, how that intercourse had best be carried on, how may we regulate the various influences which are likely to operate upon the savage nations of the earth, so as to make them tend to their civilization and refinement. One course has been to send them missionaries, and we should greatly rejoice that missionaries have done so much for them; but we have seen that the presence of missionaries has not prevented the intrusion of the most abandoned and lawless characters. It is plain, too, that in attempting to civilize savages, a vast variety of operations have to be performed, which do not belong immediately to the office of a Christian instructor, such, for instance, as building houses, ploughing and cultivating the soil, cutting down and preparing timber for domestic use, and all the arts of civilized life which it is most important than a savage should learn.

The expense, too, of sending out and supporting missions from the mother country, must be very great, and it does not belong to the province of a missionary to support himself, by turning to his own account the commercial produce of the country; and if it becomes necessary to employ a powerful force to keep in order the abandoned and audacious characters, who have settled in almost every quarter of the islands, these expenses will be increased still further. To all this it may be added, that where a small knot of people are set down in the midst of a savage territory, of so attractive a character, and such rich produce, as to induce numbers of adventurers to settle there, with no law to govern them, they must find themselves in a very painful and perilous situation, whether we regard the actual dangers by which they are surrounded, or the outrage which their best feelings must sustain, or the temptations by which they must themselves be assailed, to deviate from the pure, upright, and self-denying course which they have set before them.

The great excellence which we observe in the works of nature, is that a variety of useful and beautiful results are brought about by the working of the same law; and there can be no greater recommendation of any human course, than to imitate, in this respect, the works of nature. Now



PORTRAIT OF A HERALD, OR PEACEMAKER.



PORTRAIT OF NAYTI. See p. 262.

it seems not improbable that the Creator, by giving to savage nations a vast superabundance of territory, with little or no power of using it, while he has given to civilized nations an extremely limited possession of territory, with great knowledge of its value, and great skill in its employment, has pointed our attention to a mode in which their relative circumstances might be made to contribute to their mutual advantage. Nor is the truth of this idea at all affected by the gross abuse of power which has made civilized man assume possession of the territory of savage nations, without conferring on them any benefit in return.

Hence will arise a most important question, a problem in the science of human nature, on whose solution the best energies of the wisest intellects might be worthily bestowed: What benefits are we able, and what benefits ought we, as a powerful and enlightened nation, to confer upon a savage race, in return for the territory which they grant us? and having determined this, in what way ought we to proceed in order most effectually to confer these benefits upon them?

To consider our consciences discharged by merely paying down the price which they might demand, for the cession of their territory, would be little less injustice than to take it from them by force; to enforce British law upon them, while they were in a state in which they would feel all its severity and none of its benefits, would only be to aggravate the injustice, and lash the New Zealander into a fury of revenge, which could scarcely end in anything but the expulsion of the British, or the ruin of his own people, and we should have over again the old and dreadful tragedy of extermination. The benefits to be conferred on the New Zealanders by the British settlers, should be measured by the benefits which the British settlers would derive from their enjoyment of the soil.

If the New Zealander can be induced to give his land to Great Britain, and resign himself to the government of Great Britain, everything should be done, from first to last, to make him feel that he had benefited by the change, and that he had not sunk in the scale of existence; he

should be supported in the same relative position which he had occupied before; he should be encouraged, but not compelled, to resign his savage rights, for the milder and more equal privileges of civil life; he should be governed rather by rewards than punishments; he should be weaned, but not forced, from his present wildness. If the common people are taught how to labour, and to obey the laws, the chiefs should no less be taught how to exercise legitimate authority, and to make their lands available for the dignity and happiness of themselves and their people. This supposes that, instead of the vast tracts of wilderness which the chiefs now possess, they should be assigned fair portions of the soil, leaving the remainder to become, under the occupation of the British, the raw material of their social and national elevation. It supposes, also, that to effect these civilizing purposes, there should be a kind of rent-charge on the land, for the benefit of its former lords. Nor will this appear too much, if we consider the great advantages which the British would derive from the possession of such a territory; indeed, the expenses which they would thus impose upon themselves, would be amply repaid them in the facilities which they would have for establishing themselves, by having to do with a friendly and an improving people.

But, however wisely laws may be framed, it requires, for their effectual operation, that they should be wisely administered; and it is especially requisite, that a people, emerging from savage life, should be ruled by example rather than precept. It is obvious, therefore, that much will depend upon the people who would form such a colony: were it to consist of generous, sensible, and religious men, of good education and elevated minds, and to be governed by wise and liberal laws in favour of the natives, it would be almost as certain to succeed, as it would be certain to fail were it to consist of selfish and unprincipled men, and to be governed by severe laws, which, though in appearance the same for all, would, in reality, be destructive and exterminating to the native.

END OF THE ELEVENTH VOLUME.

